The PULPIT

A Periodical of Contemporary Preaching

NOVEMBER 1949

If Jesus Were President
By ALBERT EDWARD DAY

Up, Hearts!
By WALTER M. HORTON

The Cost of Living
By ABRAHAM J. FELDMAN

The Art of Detachment
By FRANK A. COURT

T-V Religion
By ROBERT BURDETTE ROSE

The Prophetic Ministry
By HERBERT A. KECK

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Charles Clayton Morrison, *Editor*

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FEATURES FOR DECEMBER

JOY, the title of the much talk-of sermon preached on Sunday, July 24, 1949, by Dr. Ernest Fremont Tittle, famed late pastor of the First Methodist Church in Evanston, Illinois, will be printed in full.

WILL CHRIST BE PRESENT? is a special Christmas sermon by Frank A. Settle, pastor of the Grove Avenue Methodist Church in Radford, Virginia.

I WAS IN BETHLEHEM takes the form of a Christmas story, by David J. Eastburn of Fergus Falls, Minnesota.

LET'S WIDEN OUR BIBLE BELT has helpful ideas for the observance of Universal Bible Sunday and comes from Melvin Wheatley of Stockton, California.

GO MAKE DISCIPLES by E. G. Homrighausen, of Princeton Theological Seminary, will stimulate the current nation-wide interest in evangelism.

WHAT MAKES A GOOD SERMON?

A helpful series of short articles on sermons will appear in the issues for January, February, and March. Contributors to the series include the following outstanding professors of homiletics, representative American preachers, and nationally-known laymen: Halford E. Luccock, James D. Morrison, George M. Gibson, G. Arthur Casaday, Bishop Gerald Kennedy, Hampton Adams, Clarence McCartney, Marshall Wingfield, Charles P. Taft, Governor Luther Youngdahl, and Bradshaw Mintener.

Letters commenting on the ideas presented in this series also will be published.

WHO'S WHO IN THIS ISSUE

ALBERT EDWARD DAY, since 1948, has been pastor of the Mt. Vernon Place Methodist Church in Baltimore, Maryland. From 1937 to 1947 he was pastor of the First Methodist Church in Pasadena, California, resigning in 1945 to become director of The New Life Movement for the Methodist Church. He holds five honorary degrees, is the author of numerous books, and serves as Executive Director for a national religious fellowship known as The Disciplined Order of Christ.

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THE EDITOR'S PAGE

The Event of the Month

THE triennial convention of the Protestant Episcopal Church held in San Francisco revealed the dynamic strength of that great convention and also the static limitation which inhibits the achievement of ends worthy of its aspirations and its latent power. Its inward strength was manifested in too many ways to be listed here. But its adoption of a budget for the next three years of more than $5.5 million per year, nearly $2 million per year more than that of the previous triennium, may stand as a symbol of its expanding program and high purpose. Many resolutions were passed, most of them good, especially the one "against the use of federal funds for the support of private, parochial or sectarian schools." However, there was one resolution, an echo of the recent abortive negotiations for union with the Presbyterian church, which revealed the static handicap under which the Episcopal church labors in its appeal for Christian unity. This resolution counselled congregations of the two churches to cooperate in numerous important ways, and even to hold union services of worship "except where holy communion is celebrated." We thus hear the voice of static sectarianism which defeats the high aspiration of this historic communion for the reunion of Christ's divided body. I have a great admiration for the Anglican church and wish, with many other Christians, that I might share in its rich life and inherent power. But its power and its appeal to the rest of Protestantism are curbed by the static vigor, with which it hugs to itself, as if it had a patent on it, the most ecumenical act in which the Christian church declares its faith and renews its devotion. That this can be pleasing to Christ I cannot believe.

Episcopalians in Convention

The Book of the Month

THE MAN FROM NAZARETH, *by Harry Emerson Fosdick. Harper, $3.00.*

DURING the past three weeks I have read three brand new "lives" of Jesus. One by Pierre Van Paasen, *Why Jesus Died;* another by Martin Dibelius, *Jesus;* and this by Dr. Fosdick. All three use freely the results of New Testament scholarship. The first mixed too much conjecture and imaginative invention with his story and omitted so much that scholarship says must be taken into account that it left me deeply dissatisfied. The second is the work of a great New Testament scholar who with patient care assembles all the data bearing on Jesus' life and work, and then looks steadily at the whole picture to see if there is, amid all the inconsistencies, a coherent and credible factual pattern upon which we can rely. His success gives his book high rank as a contribution to New Testament scholarship. Dr. Fosdick's book is also a work of scholarship. When you consider that his life has been spent in the pulpit and parish ministry, you marvel at his patient and thorough mastery of the infinite details that confront the student of the four Gospels in our time. He does what Dibelius does, and more. He makes the Gospels throb with the presence of a living and potent personality. This is no reflection on Dibelius, who intentionally limits his undertaking to the discovery of historical facts. But Fosdick makes his facts preach! He could not help doing this, for Fosdick is primarily and always a preacher. I heartily commend this book to all Pulpit readers.

A Thought for the Month

WE RIGHTLY think of our Christian faith as the answer to life's deepest questions. The gospel is good news concerning the ultimate nature of the world and the meaning of human existence. But multitudes in our generation are not asking the question which Christianity answers. For them, the gospel is meaningless because they do not take life seriously enough to ask what life really means. Secular interests preoccupy their mind. And these interests were never so alluring, so insistent, so obsessive and so distracting. This does not mean that modern man is satisfied or comfortable in his secular preoccupation. There are too many proofs that men and women were never so distraught and anxious. They turn nervously from one distraction to another, vainly seeking peace. And so men live a day-to-day existence, rarely lifting their eyes beyond the next task, the next indulgence, the next event in a sequence of experiences whose meaning hardly extends beyond the particular moment. This is secularism. And secularism prevents men from asking the questions for which Christianity provides the answer. Secularism is an outlook on life limited to this world only. It lives from day to day, from year to year, in no broader context than that of life's temporal ongoing. With the question whether human existence means anything more than these day to day events, secularism is not concerned. It does not even ask the question, and some philosophers declare that the asking of such questions is foolish and irrational. Christian faith affirms that this world and this life have a meaning that transcends and encompasses every moment and event of our temporal experience. It stretches a rainbow of meaning and hope over the whole of this secular scene. The imperative task of the Christian prophet in our time is to awaken men to ask the right questions. Then the proclamation of the Christian answer will have relevance and power.

Christianity Answers the Deepest Questions

Charles Clayton Morrison

If Jesus Were President

By ALBERT EDWARD DAY

NO POLITICAL party would nominate Him. If he ran as an Independent, he would not get as many votes as Mr. Wallace. His candidacy would be embarrassing to the millions of voters who on Sunday lustily sing, "Bring forth the royal diadem and crown Him Lord of all," or who in their quiet meditations repeat, "My Jesus as Thou wilt, O may Thy will be mine." But embarrassed or not, they would not vote for him. They would offer many plausible reasons for not supporting him: "We would hate to see him get mixed up in politics." "He is a wonderful teacher but, of course, he would not be a good administrator." "We would not want to load him down with the multiplied cares of the White House; He should be free to pray and preach and heal." But the real reasons for not electing him would be quite other. We simply would be afraid of what he would or would not do.

THE UNWANTED JESUS

It is very doubtful if many of us would want him anywhere—not even as a preacher, if he said the things he did say in Galilee and in Jerusalem. What he said there is in a book. We keep that book on our pulpits. The preacher preaches from texts that are in that book. But either he or we manage to tone down the words of Jesus to suit our conventions and practices. But if Jesus himself stood here and spoke his mind in as vivid and direct Americanese, as he did in the Aramaic of his day, we would find it hard to take.

But if Jesus were not simply a preacher whose imagery we could enjoy and forget, but a president, quite a different situation would confront us. He could upset things terribly in America. The president of the United States is the most powerful man on earth. He can do things to us and to our destiny which are frightening in their possibilities. Whether Mr. Roosevelt took us into World War II or not is a matter about which historians may argue. I doubt if anybody can dispute the fact that a president by his decisions can make war as inevitable and bankruptcy as certain as tomorrow's sunrise.

Our fear of Jesus would be, not that he would take us into war but that he would not—not even a war against communism. Did he not say, "Resist not an injury?" Behold what he did in Jerusalem. He did not try to protect himself. He might have abducted Judas and so avoided the betrayal. He might have raised an insurrection, for the common people were in a mood to do that. He himself said that he could call in legions of angels to overawe the little gang of plotters who were trying to put him out of the way. But he did not. Could we trust the presidency to that type of mind?

As long as Jesus can be kept in the first century and in far-away Galilee, we tolerate him. Distance lends enchantment. Seen through the haze of the centuries, he seems to wear a halo. Our tendency to sentimentalize persons and events in the long ago makes it easy to write poetry, and paint pictures, and sing songs about him. But it would be quite a different matter to transport him across the sea and over the centuries, and set him in the White House. If anyone has any imagination, he is quite likely to find that a rather difficult suggestion.

JESUS AND THE INDIVIDUAL

Suppose we begin with the basic Christian ideal, namely, the supreme worth of every individual. The cross is universal in its intent and meaning. Jesus died for men—not for a few but for all. Wise men do not die for trifles. When the Son of God chose to die on the cross, we know that it was because he prized people more than his own precious life. If Jesus were President, every policy he recommended, every executive decision he made, would be framed in reverence for every individual affected by it.

That concern for all individuals is very much needed in America, and at points where we sometimes are likely not to realize that it is challenged or ignored.

Recently a student of affairs has pointed out that "the political problem of our day is the emergence beneath all left-wing governments of rule by the palace guard." They hide behind the leader who holds the people enthralled. They operate under the guise of welfare programs. Welfare programs cost money. Money comes from the people. Little by little the people are persuaded or driven to grant increased taxes. By and by the ruling elite control a large share of the national income and, by that token, large sectors of national life. What began as a movement for the general welfare becomes a menace to the universal welfare that depends on universal liberty. When the people begin to resent the loss of their liberties, then foreign complications are introduced as a distraction. The government gets tough with other governments. Threats of war call for armaments. Armaments provide a reason for more taxes. More of the people's money is taken from them. A still greater share of the national income falls into the hands of the ruling clique. This has happened elsewhere, without doubt.

IT CAN HAPPEN HERE

There are signs enough that it can happen here. Twenty-five per cent of the national income is now taken by our government. That amount gives great power to those who administer it. They have a vested interest in the maintenance of that power. That vested

interest subtly blinds them to the true welfare of the whole people. It makes them resentful of criticism. It would be very foolish to charge that the present Administration wants that to happen. It would be very uncharitable to assume that everyone who advocates the Welfare State has any such sinister result in mind. Certainly many of the reforms that have been made in recent years were long overdue. But history is not without its lessons. Certainly the power of the purse is a fearful power—in Washington as well as in Wall Street. Certainly increasing centralization of power is a persistent threat to liberty. Certainly the growth of the state means the dwarfing of the individual. Certainly governments always tend to use people rather than serve them, and do unless the people severely limit the power of government. Certainly absolutism is diabolism. What Lord Acton said remains painfully true: "Power corrupts; absolute power absolutely corrupts." Statism does not and cannot regard the individual as "the brother for whom Christ died," but only as a subject to be taxed and managed, ostensibly for his own benefit but too often for the benefit of the ruling clique.

Against that, we can be sure Jesus as President would throw every bit of influence he could exert. He did not exploit the people; he died for them. He did not seek power to make them the servants of an organization; he relinquished power in order to serve their highest temporal and eternal interests. He did not threaten their liberties; he surrendered his own liberty that they might become truly free.

JESUS AND WAR

Within a generation we have engaged in two of the bloodiest wars in history. Millions have died in conflict. Millions of others have been reduced to a poverty and despair that make mockery of human life. Already before the cries of human anguish have died on our ears or the smoke of burning flesh has blown away, men are saying that a third war is inevitable. Others are advocating what they call "preventive war"—which in reality means an aggressive war against Russia while we still have a monopoly on the atomic bomb and can, therefore, burn up more of them than they can of us. I have heard men who call themselves Christians urge such a war as nonchalantly as if they were urging a smallpox vaccination or an operation for appendicitis or a spraying of the countryside with D.D.T. Our statesmen seem always to have war up their sleeves as a final but unquestioned resort, if the usual diplomacies and power politics fail.

Does anyone who gives the matter serious thought have any real doubt what the position of Jesus would be in regard to the current crisis? Just as his fundamental basic principle was the infinite value of every individual, so his fundamental unalterable rule in relation to each individual was the rule of love—love for everybody—the kind of love that makes a man die for his enemies as well as his friends, die rather than kill. "Every man the brother for whom Christ died," not the enemy whom Christ made die—that is the creative principle of Christ. Do you believe it?

A distinguished British theologian contemplating war said, "It cannot be the lesser of two evils, for there is no greater evil, nothing more contrary to that mind of God . . . As I contemplate myself sitting behind a machine gun pouring molten lead into distant masses of men, or dropping bombs from a great height on towns and villages, or trained to stab a young fellow's stomach with a bayonet before he has a chance to stab mine, and as I contemplate myself seeking in these acts to yoke my purpose to that divine purpose of love which rests on other men even as it has rested on me, then I just seem to know that, whatever qualifying considerations may be urged, there is for me as a Christian absolutely and finally no other course but to say no."

WHAT JESUS WOULD DO?

You may not feel the same way about it. You may not believe that love will work or that one who loves can do anything but die. You may not be willing to die or to expose others to death by your refusal of war. Some very distinguished men are not. One brilliant American theologian stigmatises that as "soft utopianism." He declares, "The recent encounter of the democratic world with tyrannical forces might have proved fatal to civilization had not the common sense of the children of this world outweighed the illusions of the children of light." The "illusions" were the determination to treat every man as the brother for whom Christ died. You may sympathize with the American theologian rather than with the British theologian from Cambridge. But you would still be sure that you were also taking a position that Jesus himself would not take, wouldn't you? You cannot imagine Jesus sitting behind a machine gun, pouring molten lead into distant masses of men, or sitting in the bomb bay of a giant armored plane ready to release bombs from great height on towns and villages; or thrusting a bayonet into a lad's stomach, can you? Nor can you imagine him signing a declaration of war that would compel others to do these things.

If Jesus were President, he would be hard at work seeking some other way to resolve this world crisis. He would begin at once to remove the causes of conflict. He would try to get at the economic, political, psychological and moral roots from which wars spring—the conditions which make the brother for whom Christ died hungry, afraid, envious, and convinced that a war against privileged nations and classes is the only way the under-privileged can hope for the decencies and amenities of life. He would do his best to lead us to the strategy of love. He might not succeed. Probably he would be impeached. Some would weep for him as a few did at Calvary. But the rest would return, as Jerusalem did, to business and to bed and to the temple on Sunday, and heave a sigh of relief that the unpleasant but necessary deed was done, and that normal life could be resumed and common sense once more prevail in the counsels of religion and state.

What would Jesus mean by such policies? Exactly what he meant long ago. He was not a worshiper of what we call success. Calvary was not a success. It was a failure from the viewpoint of that day or that generation's dominant interest. The cross remained for a long

time "to the Jews a stumbling block and to the Greeks foolishness."

He was not concerned with personal safety. He knew that he would have to die. He knew, too, that many of his friends would die, if not immediately, then later. He did not expect to maintain the Jewish nation. He was not interested in preserving the Roman Empire. He knew the ambiguities of history and was certain that anti-Christ would persist until the end.

His one great passion was to reveal the love of God. On that revelation he staked his career. From that revelation would come the only thing possible in history—not the security of saints but the salvation of sinners. If sinners could be saved, the power of sin would be broken, the menace of sin reduced, the evils of society mitigated, and genuine historical progress become possible.

He believed the love of God could be revealed only by creative suffering. So he became not "the lion of the tribe of Juda," as expected, but "the lamb that was slain from the foundation of the world." Nothing in all history has so convinced men that God is love.

> "See from His head, His hands, His feet,
> Sorrow and love flow mingled down;
> Did e'er such love and sorrow meet
> Or thorns compose so rich a crown?"

THE CHALLENGE TO AMERICA

Maybe it would be worthwhile for America to think about the faiths and strategies of Jesus.

We are too concerned about success. Our concern produces *the curse of immediacy*. We are hypnotized by what may be the result today and tomorrow. We forget that God does not and cannot balance his books every Saturday night. A principle may require a generation or a century to demonstrate its validity. History is a long-run affair. If we let ourselves be guided by what may happen the next day, we shall forever be failing God and betraying basic principles and writing a tragic history. Versailles, Yalta, Teheran, Potsdam, were plausible strokes for immediate success; but, as we already know, they proved to be programs for disaster. Strategic bombing was obviously the next thing to do in the war on Hitler. Churchmen protested against such mass slaughter but military men said that it would be foolish not to do it. Already a British General, J. F. C. Fuller, insists: "Strategic bombing as inaugurated by Mr. Churchill was not only morally wrong but militarily wrong and politically suicidal. One has only to look at central Europe today to see this." Unconditional surrender? Why, of course! What else? Enemies must be beaten into the dust. But one of America's most distinguished military historians, Major Hoffman Nickerson, writes: "When Churchill joined Roosevelt in demanding unconditional surrender, he made certain that the balance of power, the necessary condition for the survival of the British Empire, would be destroyed . . . After a war throughout most of which he controlled British policies, Britain is bankrupt and the liquidation of the Empire is far advanced." One could continue by the hour this story of our concern about immediate success which so often became a road to failure. It so easily blinds us to those principles which are the long-range guarantees of human welfare. Maybe we had better exchange the cult of Churchill for the faith of Christ.

We are too concerned about our safety. It was not a preacher but the famous military expert of the New York Times, Hanson Baldwin, who declared recently that a state which insists on absolute security in this modern world will of necessity become either a bankrupt state or a garrison state. Further by such action we threaten the security which other nations have a right to claim for themselves. We destroy any pretense of balance of power. We claim the preponderance of power for ourselves. We thereby heighten the fears which lead to wars. We are considering the Atlantic Pact which in spite of wishful thinkers is certainly a violation of the Charter of the United Nations, and cannot but weaken the prestige of that great hope of peace. Felix Morley who has come to the position where he believes that the Atlantic Pact "is the only way to save something out of the wreck," nevertheless admits that in adopting it we "are asking for war with Russia, and only restraint on the part of the Politburo will keep us from getting into that war."

THE GREATER CONCERN

Suppose we should turn from our excessive concern for safety to the concern Jesus had to reveal the love of God. I know that sounds impossible. One of our spiritual leaders decries the notion that any nation will ever undertake the martyr role. But if we could rise to that height! Then there might be some chance to end this deadly circle of fear breeding fear, hate begetting hate, war creating war. There is more than a nice sentiment in the affirmation made recently by a woman prominent in the political life of America and the world: "We must love each other or die."

The cross was and is God's method of dealing with evil. It was, as somebody has said, not God getting desperate; not God frantic and in a corner; but God's plan from eternity. Christ was "the lamb slain from the foundation of the world." Isn't it about time for some nation to attempt God's methods? Otherwise we are left only with the means which the world has been trying for centuries and which have proven their futility.

A theological student of Edinburgh went away to war, faced its horrors, was wounded and finally arrived home. He has written a novel which to the reviewers at least seems to be autobiographical. Arresting is one conclusion to which he comes: "Now I know a great deal more about the way things are. And now it seems that unless there is something to believe in, something bigger than we are, something that goes on being true always, there isn't any way out of the mess."

The way of the cross seems to some of us the only way out of the mess. It was in the first century; it was in the fifteenth century; it is now, because the cross is God's way.

Up, Hearts!

By WALTER M. HORTON

IN MANY services of public worship, there is an impressive moment when the minister says to the people, "Lift up your hearts!" and they answer, "We lift them up unto the Lord." In Latin, the words are even more impressive, just two words: "*Sursum Corda* —Up, hearts!" It is like the command, "Eyes right!" when a column of troops approaches the reviewing stand.

In a way, that is what we are doing whenever we enter upon an act of public worship. We are approaching a great reviewing stand, drawing near to a commanding presence: the sovereign ruler of the universe who is at the same time the redeemer of our souls. "*Up, hearts*" to do him honor; "*Up, hearts*" to give him the gratitude and devotion which are his due!

Now it is far easier to *say* those words than to *do* them. To turn the head and eyes right when passing a celebrity is a simple thing. But to turn the heart up, to lift it up unto the Lord is not at all simple or easy. Just how is it done? Suppose we consider together a few directions for performing this great act which is the beginning of all true worship.

UP, THOUGHTS!

First, *disentangle your thoughts from the many things that distract them, and lift them up to some high place where great things can be distinguished from small, as if through God's eyes.*

There is a religious fascination about high places. How many temples and shrines are located on the brow of a hill where an extensive landscape can be viewed in perspective. Jesus loved to go up into a mountain to pray; and how many others have found that when they literally go up into a high place, it helps them to *get above things.*

Yet, it is possible to lift up our thoughts unto the Lord while remaining physically where we are. The psalmist found that by lifting up his eyes unto the hills he could draw help from the Lord who made heaven and earth; and even where there are no hills or mountains thought can rise to the heights where God dwells. How this may help a person to get above things can be seen from a little dialogue recently sent me by a former student, written by a member of his congregation and printed in the church calendar:

"MY GOD AND I"

I: Now look, God, I am busy; haven't time to talk here very long. I have six kids, a husband, and a house and yard; also the church and P.T.A. jobs needing my hands nudge me as I kneel here. So please, I'm asking for more time and strength to work; and hurry, please, if you don't mind.

GOD: Relax. Just come up here beside me on the moon. It has a comfy hollow spot tonight. That's right, just let your legs swing out in space, and lay your cheek down on your arm. This cloud will fit your back. All set? Now look down at the world. That canyon there. That ant down at the bottom rolling grains of sand against the side reminds me of some of you, imagining that you alone must build a buttress for the mile-high cliffs of time with all the little works you can perform.

I: But all the sands of time are running out! I must get back to work . . .

GOD: Not yet. Lie back. Of course the sands of time are running, but not out, not exactly—only down into the bottom half of my eternal hour-glass. When necessary I will flip it over, make it run the other way. You see, the whole of time is in my hand and all it does is trickle back and forth. It doesn't vanish.

I: I can picture that, but can you show me time as mountains rather than as shifting grains of sand? Can you explain humanity in time like that?

GOD: Look down at the earth. That peak below you is the moment *now.*

I: Yes, I can see. But all the people seem to be around that center mountain. Back, and way in front, I can't see anybody anywhere.

GOD: I'm sure you didn't think to see a human creature far back in the mountains of the past.

I: Oh, no! It never worried me to realize that man is a very recent comer to the earth. But I feel panicky when I look down the smoky range of the future and see no one anywhere.

GOD: No one?

I: Well, only you; of course I see that you are everywhere. The future and the past alike are full of you.

GOD: And you, as part of me. Now look again. I think you realize, this time, that all those folks close huddled 'round the peak of *now* are shapes, transparencies; and drifting through and 'round them is the Me you saw enveloping the hills.

I: Oh! Then the part of them and me that's one with you spreads over all eternity. It doesn't make a terrific difference then if people-shapes survive on earth forever, any more than that there were no people-shapes a billion years ago except that—well, man is your best creation yet. So . . . Well . . .

GOD: A little bit conceited, aren't you now? See all those stars?

I: Not all of them, I guess.

GOD: Well, do you really think, in all that territory I have there, that nothing better than the human race can be? Just wait until you shed that awkward flesh and travel everywhere with me. I'll show you something *really* good.

I: But if that's true, what is the use of keeping on this body? Wouldn't it be best to rid myself of it right now?

GOD: Oh no! You keep that body and take care of it the very best you can. I love each thing I make, regardless of its permanence. A dandelion, while it lasts, is as lovely as a diamond. Which of all your babies would you kill because

it must die anyway someday? No, you hop down again from moon to earth and do your work the very best you can. Just quit your worrying about time and strength to get it done. You understand now that since I am part of you and everyone is part of me, everyone on earth is part of you. The work your body fails of time and strength to finish will be taken up and done by other folks who are the rest of you. Here come your children home from school for lunch, I see. Why don't you make them pancakes? There's no rush. So long.*

You will notice that the mother in the dialogue was tempted for a moment to quit her body and remain permanently on the moon with God, as the disciples on the Mount of Transfiguration wanted to set up three tents and camp there forever. God never permits that. In every true act of worship there is a descending motion at the end, which brings our thoughts down to earth again, down to the children and the pan-cakes; but now instead of being "anxious and troubled," like Martha, about these many earthly things, we are able to handle them serenely, because, like Mary, we have seen the "one thing necessary" and other things in proportion, through God's eyes.

UP, AFFECTIONS!

The second direction is like unto the first: *Disentangle your affections from the little tin gods that lure them on the level where you live, and "set your affections on things above" where they belong.*

A young lady in one of my college classes wrote a paper in which she declared that she didn't need to believe in God because she was engaged to be married, and her whole universe revolved quite adequately about the man she loved. I trembled for her because I knew the man; a nice enough fellow who might or might not make a good husband but who lacked several important qualifications for the role of deity. She was idolizing him, making a little tin god of him, and she would suffer for it, as we all suffer when we set our affections finally and absolutely on things below.

Spinoza, the great Jewish philosopher, claimed that the quality of every human life was determined by the quality of the object to which it was bound in love. Love for ephemeral things fills the soul with grief, confusion and disappointment; but "love for a thing eternal fills the soul with continual supreme happiness." This does not mean that there is no place in the divine scheme for earthly affections. We owe affection to our family and friends, our profession, our native land. When we descend from the act of setting our affections supremely on God, we receive back these lesser affections purified and set in order.

St. Augustine tells us in his *Confessions* that when he was quite young he had a friend whom he loved to the point of idolatry. When this friend died, Augustine felt fairly torn in two; his whole world was darkened as if the sun had disappeared from the sky. He had made a little tin god of his friend and was paying the penalty. As he grew older and learned to love God supremely, he found a new and better way of loving his friends: "Blessed is he who loveth Thee, and his friend in Thee, and his enemy for Thy sake." Natural human affections so ordered and purified become *sacraments* of things above, not idolatrous *rivals* of things above.

UP, PLANS AND PURPOSES!

The third direction is like unto the first two: *Disentangle your plans and purposes from the low aims that tend to absorb them, and lift them up to God's holy will for judgment and renewal.*

Here again, as in the other two aspects of worship, there is an ascending and a descending motion. First, we rise from the confusing world of the many into the serene world of the one where God dwells; then we come down again into the world of the many and find that we are able to dominate things, instead of letting them get us down. Both motions can be clearly seen in the life of John Frederick Oberlin, the Alsatian pastor for whom Oberlin College was named.

When Oberlin was a young man he drew up a formal resolution, consecrating himself and all his powers to the service of God's holy will. There was nothing unusual, in the age of Pietism, about drawing up a formal document of this sort. The unusual thing about Oberlin was that he countersigned it at intervals during his long life and constantly sought to implement it in practical daily living. When he first deeded himself over to the doing of God's will he was still in doubt as to how God willed him to use his very considerable talents. A home missionary persuaded him that he was marked out for service in perhaps the neediest and most backward district in all Alsace up in the Vosges Mountains. His friends and family cried out at the waste of distinguished talents involved in this decision; but Oberlin was persuaded that God wanted him to do this hard thing. That was the peak of the ascending motion in his act of self-dedication.

In the end, God gave him back all the talents that he sacrificed, as incidental to his chosen life-work, just as he gave Albert Schweitzer back his music and his philosophy as consistent after all with his medical mission to equatorial Africa. Oberlin used his knowledge of botany, his practical inventive ability, his educational genius, to transform that backward valley in the Vosges into such a demonstration of applied Christianity as the world will never forget. By burying himself in a little spot he has exerted an influence which has gone around the globe. This was the descending motion in his self-dedication.

One day, late in his life, Oberlin walked with a visitor to a point on the mountainside from which the whole parish could be seen in perspective. There were the roads which would not have been there had Oberlin not taken a pick-axe and started them himself. There were the trees along the roads, still visible today, planted by Oberlin and his parishioners. There was an air of well-being about the whole smiling valley due to many years of wise and patient ministration. The visitor said, "Pastor Oberlin, you must be a very happy man."

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* (Eleanor Bethune, in the calendar of the First Congregational Church, Pontiac, Mich., Vol. VI, No. 2. Reprinted by permission.)

The old man continued looking in silence for a moment, and then he replied, with tears in his eyes and voice, "*Oui, mon ami!* I am a very happy man."

I could wish nothing better for all of us than that we should climb to some high place toward the end of our career and see our life as Oberlin saw his. If that happens to us, it will be because we have devoted ourselves early in life to the doing of God's holy will, and have often returned to that fundamental resolution until all our daily planning was guided by it.

Every time we see a church spire, it is saying to us, "Up, hearts!" A strange thing to say to mere creatures of earth; but man, as the old Orphics said, is a child both of earth and of starry heaven. The Bible says he was formed of the dust of the earth, but in the image of God. God has set eternity in his heart, and has set his soul on *ascents*. He is born to climb to high places, in his thoughts, in his affections, and in all his plans and purposes—and then descend again to the level of earth to serve his fellows in the name of God.

The Cost of Living

By ABRAHAM J. FELDMAN

Delivered before the Rotary Club in Hartford, Connecticut

ANALYZING various Thanksgiving Day proclamations which are issued in this season of the year I find that usually these calls to give thanks make acknowledgment of the gifts of life and of the satisfaction of living, and they summon us to acknowledge gratefully what we receive. They speak of what is *given* to us and of our pleasure in having, of the satisfaction of possession.

Today I want to focus attention upon another aspect of this matter of giving thanks. I think that we might well give thanks not only for what is given to us, the blessings, the abundance, the riches of nature, but also for the *cost of living*, for the price that we have to pay for being alive. The fact is that the will to live, just to be alive, is the most imperious urge we know and while we want pleasant living, comfortable living, we do accept gratefully the sheer act of living under any circumstances. To be sure, we complain about denials and deprivations. We do lament over separations. We do complain about the toil, the struggle, the battle for more of the goods of the world. But the truth is that we are glad to accept what we get on any terms, so long as we remain among the living.

So today I want to speak of the *cost* of living. I know that I do not have to add that it is not my intention to speak of the price of meat or of butter, of the cost of housing or automobiles. I address myself to the more fundamental fact which is: There is a price exacted of us for being alive, and we should be grateful for it. Since life cannot be had gratis, since we cherish life and want to be alive, we must accept the contract and pay the price even if it is high, and do it gracefully and gratefully.

I

One of the prices of living is that *we, ourselves, must pay the price, not someone else for us.*

I find that there are many people who grumble because of this personal accountability.

There are so many folk who would go thru life, if they could, as one sometimes goes thru a swinging door —on somebody else's push. There are those who want to go thru life on somebody else's toil, on somebody else's sacrifice and effort. Dean Inge of London once put it this way:

"We now demand to be personally conducted thru life, all risks to be taken by someone else."

There are young people and too many older people who dream of life in just such terms as the Dean describes, who think of life as a personally conducted tour without burdens, without worries, without anxieties, who want someone else to bear their burdens, to take all of the load from them. And, when things do not happen that way or the expected conductors fail them and they are called upon to shift for themselves, how they bemoan the "bad luck" that has befallen them! How they pity themselves! How they wail over the stumbling blocks they discover in their path! To hear them talk you would imagine that somebody, man or God, has let them down. They believe themselves aggrieved and often they say in this season of the year, when we talk of thanksgiving: "What is there to be thankful for?"

I said such people "dream" of life as personally conducted and I used the verb *dream* advisedly. It *is* a dream, a dream unrelated to reality, and those who dream thus, are doomed to tragic disappointment. Life is no such lark as they hoped for. There is a *cost* of living and they know it not.

The first important lesson we must learn well is that there is a cost in the first place; and in the second, that *we* must pay the cost *personally*, not someone else for us.

II

There is another bit of instruction which we must achieve and it is a corollary to that which I just said.

One of the prices of living is *discipline*. As a matter of fact there are several types of discipline.

I always liked the apothegm of John Morley (Eng-

lish statesman, critic and man of letters who died just about 25 years ago):

"The great business of life is, to be, to do, to do without, and to depart."

Some people think that life is just being. They do not seem to realize that *to be* and not *to do,* is to be a parasite. To be and not to do is really not to live. It is to linger on this earth. Every human being must contribute, not only biologically, but socially as well; and social contribution, by which I mean social creativity, calls for disciplined living. It means living *with* others, living *for* others in an interdependent world, a world where others need, yea, depend upon our contribution. Accordingly, there is a discipline of *work*. Whatever the work may be: it may be studying to some purpose, it may be a business or profession, it may be homemaking. Each of these entails discipline. The discipline of work which contributes to life is a price of living and we ought to be grateful for it.

There is also another discipline. It is that of *responsibility for the lives of others*. I mean by this not only the responsibility of a parent for a child, the responsibility of a husband or wife for the family. I mean the responsibility for other human beings, just human beings, all of them, that they be not thwarted in their God-given rights, that they be not frustrated in life's opportunities, that they be not crushed and trodden upon. I know that for many of us this does not come easy, but I assure you that this is one of the costs of living.

Is it not this that we Rotarians mean when we proclaim our slogan—"Service above self"? Is it not just this that Rotary education stresses,—responsibility for others, a responsibility which is expressed thru a process of emptying one's self, as it were, of prejudices, of bigotries, of hates; the shunning of discrimination? I insist that this "emptying" that I speak of is the price we must pay for being a Rotarian. And I say to you that for the challenge, the opportunity, the summons to such living, we should thank the God of life. It is true that "the great business of life is *to be and to do.*"

III

There is yet another price which we must pay and that is "to do without." This undoubtedly is the highest price and the most difficult one to pay. I am thinking not only of being deprived of comforts. I am thinking especially of doing without in the sense of loss thru death. I said, that is unquestionably the hardest price we are called upon to pay; but it is equally true that it is an inescapable price and, though quite naturally and understandably we choose to put aside the very thought of this price, it is the most certain price that we are called upon to pay. It is painful and it is tragic, but when the time comes, we are utterly helpless—we pay!

I hope you realize, even as I assure you, that I fully understand the heart of the bereaved. Whatever else I may lack, I am not wanting in sympathy. But in my desire to be helpful, because of my understanding sympathy, I want to give this matter its proper and correct perspective. Listen: After all, we should realize, however reluctantly, that the infant who was born today has, by virtue of its birth, immediately begun its journey to the grave. *Only the unborn do not die.* The couple whom the other day I united in happy wedlock will, most assuredly, be torn apart by death. I pray that it may be sixty years hence, but they will be separated by death. Only those who are never united are never separated. And the greater the happiness with which they are blessed, the longer their comradeship, the closer their bonds, the deeper their love the sharper is bound to be the pang of separation. Indeed, the unutterable grief of such a break is in exact ratio to the happiness which they experienced.

Indeed "to do without" is one of the costs of living, and reluctant as we genuinely are to pay this price, we must admit that we know absolutely that the time is coming when the cost will be paid.

And yet, I think it was Goethe who, in one of his dramas, spoke the truth for all such when he said:

"Whoever lives, loses . . . but he also wins."

And the winning, the gain, is in the memories that are stored up, in the happiness that we have known, in the love that we have shared, in the joys and sorrows which we experienced together, in the life that we have had in common. No, it is not all loss—there are gains. Thank God for these.

IV

Let me touch on another angle of this theme. There are people, not a few, who frequently speak mournfully of their fleeting years, of their getting older. They are reluctant to grow older, all unthinking that *our growing older is a necessary cost of living.* I heard a wise old soul say once:

"He who would not grow old must die young."

There is really no other alternative, but there are compensations for growing older. It seems as though life pays us for getting old just as we pay a price for being alive.

Amongst us preachers there is a story which I want to share with you. An aging preacher on a great occasion preached a masterful sermon. It had everything—style, eloquence! Above all, it had wisdom and substance. A young preacher, thrilled and uplifted by what he heard, congratulated the older man and then asked: "Doctor, how long did it take you to prepare this address?" and the master replied: "Young man, it took me forty years."

I mean to suggest that the wisdom which we acquire by living, the skill which we acquire in our work, the maturity which we attain with experience, these we pay for by living, by learning, and one of the prices for these is aging. Let us remember, also, that there are joys and satisfactions which can come to us, and do, only with accumulating years. For instance, grandchildren. As a grandfather I can tell you that my grandchildren to me are a source of indescribable happiness, as those of you

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who are grandparents will attest for yourselves by your own experience. One has to live many years before he can possibly know this happiness. You can't know it at thirty. One does not begin life as a grandparent. We are fortunate, indeed, if we can end it as such. But we cannot have it both ways—we cannot be young and be grandparents. To know the joy I speak of, we have to pay the price of passing youth, and believe me, the price is really very low.

One more cost, out of many, I would mention. Someone was asked: "Is life worth living?" and he answered: "That depends on the liver." I suppose I can paraphrase that to say "that depends on him who lives." It does, decidedly.

Emerson said: "Life is ecstacy . . . Life is a series of surprises." Emerson was an optimist.

On the other hand, the English poet, P. J. Bailey, insisted that life is "a bridge of groans across a stream of tears." And John Masefield, the present poet-laureate of England, has a line in one of his poems which reads: "Life is a long headache in a noisy street."

These are pessimistic views. The more philosophically minded would have it this way: "The mystery of life is not a problem to be solved, it is a reality to be experienced." That, to me, means that we must accept life as is, and for whatever it is. This is one of the costs of living.

As to myself, being what I am, the thought formulates itself in the words of the psalmist, who, in the 34th Psalm, asked:

"Who is the man who desires life,
And loves days, that he may see good therein?"

He suggests later that this man, who so desires life, must *be and do,* if he wants to live, as everyone of us does. If we want life to be more than a lingering, then must we also accept the discipline, the training, the responsibilities which come with being alive. The psalmist was very specific:

"Who is the man who desires life,
And loves days, that he may see good therein? . . .
Depart from evil, and do good;
Seek peace, and pursue it."

That is, *to be* we must *do.* We must be disciplined. We must demonstrate responsibility. "The great business of life is to be, to do, to do without" and "departing, leave behind us footprints on the sands of time."

There is a cost of living which we cannot escape and I suggest to you, my fellow-Rotarians, that thanking God as we do for the gifts and the blessings, the joys and the happiness, the satisfactions and possessions of life, we should thank God no less reverently and no less earnestly, also, for the *cost* of living!

The Art of Detachment

By FRANK A. COURT

A NEWSPAPER columnist recently started his daily study of the American situation with the statement, "What we really need is a good dose of serenity." Yet I suppose no class of people do more to disturb our serenity than the so-called newspaper columnists. A current magazine (The Saturday Evening Post) shows the picture of a columnist giving his daily radio talk, and after ten minutes he is supposed to make the statement: "That's all the news, folks, now for fifteen minutes of guess work." It is the guess work of life that so often upsets our serenity and is one of the reasons why we must know how to practice the art of detachment.

In the scripture lesson read this morning (Mark 6) there is a perfect example of the art of detachment as practiced by Jesus who came that individuals might have life and have it more abundantly. One phase of the abundant life is cessation from hustle and work, getting away to a quiet retreat.

In the sixth chapter of Mark we read that the disciples came back from a preaching mission. It had been their first missionary journey and Jesus, recognizing that their work had been good, said, "Come ye yourselves apart into a desert place and rest awhile." But the plans for rest and quiet did not work out. When the disciples and Christ crossed over the lake to a solitary place apart, the people saw them going and many knew them. Coming by land they ran together from all the neighboring towns and arrived before them. How disconcerting and how like life.

The reaction of the disciples probably was that which most of us would show. They desired that Jesus should send the people away, but Jesus showed his compassion by discovering a way to feed the five thousand. This is not a sermon concerned with the miracle of feeding the five thousand, for you may believe with Leslie Weatherhead that the miracle was that of Jesus taking the example of the boy, with his loaves and fishes, being willing to share and thus calling forth the generosity of the people until all shared in having the common meal; or your view may be that of a literal interpretation of Jesus multiplying the loaves and fishes until there was more than enough.

The miracle I am dealing with this morning is that of Christ having the ability to so practice the art of detachment that when his plans went awry he still could be master of the situation and change the thought of the disciples until they, too, entered into the spirit of the day and so ministered to the people that even their physical needs were met. The outer circumstances of life never

became the master of the spirit of Christ, and he had the rare ability to make others share in his victorious spirit.

THE IMPORTANCE OF DETACHMENT

Someone has said that the devil never takes a vacation and we all know the quip: that is the reason he is a devil. I believe if I could have my choice of any picture painted by an artist I would choose one by Winston Churchill. I do not know whether his art would pass the school of critics, but I believe one reason that he has kept his mental and physical vigor is because he has cultivated the art of seeing the beautiful and the picturesque in the common things of life. This man of action and leadership found that an old smock, an easel and a brush became his road into relaxation, inner quietness and strength, so that even during the dark days of the war he could leave Downing Street to splash the colors of the sunset across a canvas, or children playing in the street in spite of bombs, and from it go back to say, "We shall fight on the beaches, we shall fight in the streets, we shall never fail!"

Is there any sure way of being able to get out from under those things that crush the very spirit of life? It is one test of the worthwhileness of your religion. A good religion enables one to exclaim with Paul, "I have learned in whatsoever state I am therewith to be content, for I can do all things through Christ who strengtheneth me." Yes, a good test for one's faith is whether it enables him to practice the art of detachment. For example, can you keep your faith in humanity in spite of the beastliness of the last war? Can you keep your belief in peace because you believe it is God's plan for life, in spite of the bungling of the peacemakers? Can you keep your faith in the worthwhileness of goodness, beauty and truth in spite of the fact that life so often brings you disappointment? I believe there is a way of finding this power and being able to utilize it. It is by studiously trying to practice the art of detachment that Jesus used when his vacation plans went awry.

DETACHMENT HOW?

The first step in the art of detachment is to live from a sense of inner spiritual strength. It was the secret of Paul's life. He said, "In him we live and move and have our being." It was simply saying that God did not make us and then leave us to ourselves, but in him we may live and move and have our being. There is an inner source of strength and power that becomes ours, so for every added strain and stress of life there is also an inner buttress and strength.

A psychiatrist writes that with peace of mind one can face the most excruciating catastrophies of life, but without peace of mind you cannot even write a letter. The art of detachment depends upon having an inner belief which enables you to ride out the storms of life as a ship is able to ride the waves because in the hold of the ship there is enough to weight it down so that it cuts through the crest of the waves.

A year or so ago I went into the office of the head of a coffee manufacturing company in northern Minne-

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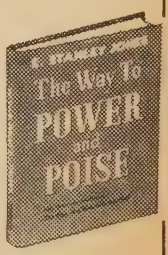

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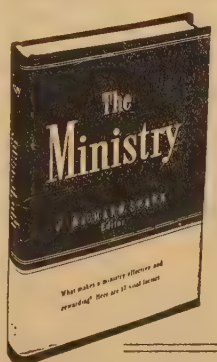

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sota. The President of this company was also head of the Chamber of Commerce in Duluth and recently had undertaken to raise a million and a half dollars for a hospital. I wondered how he was able to successfully run an important business, be President of the Chamber of Commerce, and then undertake to raise a million and a half dollars for a hospital. His secretary ushered me into his office while he was in a different part of the plant, and there, open upon his desk, was a Bible. I picked it up and saw that it wasn't just an ornament. The Bible showed that it had been read, marked, thumbed through. When he returned he was a little embarrassed to find me with the Bible in my hand. I asked him if he were getting ready to lead a Sunday School discussion and he replied, "O, no, I guess it is the habit that came to me from my parents. Every morning at ten o'clock I have a few moments of devotion and somehow it breaks my morning in two and I find a new strength becoming mine." He was practicing the art of detachment, that of turning from the busyness of life to find the strength of the everlasting hills becoming his.

FAITH IS THE KEY

One of the famous physicians in America, Dr. Jackson, head of the Jackson Clinic of Madison, Wisconsin, has written a book entitled, "The Answer is Your Nerves." He has a whole chapter on the art of detachment. He relates how busy business men, tied up within their own lives, come to him from all corners of the country. Sometimes all he needs to do is to try to have these individuals practice this art of detachment. Over their desks he advises them to put some picture of a trout stream, or the dashing waves of the ocean, or that of Rheims Cathedral with its towers that majestically remind one of the sacredness of life. Sometimes he tells them to use a symbol such as a cross so that in the midst of their busy day they can look again and again at that symbol and realize anew that their lives were worth that to God.

One hundred years ago it was the men who outlived the women. The pioneer mother with her duty of raising children, making clothes, being the homemaker, found her work was never done and as you walk among the old tombstones in some forgotten cemetery, it is not uncommon to find the marker for some man who has out-lived three or four helpmates along life's way. Today the picture has changed and it is the man who, in the busy rush of life has heart trouble, high blood pressure, over-taut nerves. Medicine is attacking the problem and the promise of tomorrow is that men will also learn to live with a sense of inner serenity and inner strength that comes from a great faith.

DETACHMENT GIVES PERSPECTIVE

The art of detachment also enables one to live triumphantly with a victorious spirit regardless of what may happen and occur to one along life's way. Reinhold Niebuhr, in a fine sermon, Living Beyond Tragedy, gives us another clue to the practice of the art of detachment. A man is always more than any present situation that confronts him. Whenever we are discouraged or seem to be defeated in life, it is always with some particular situation or circumstance and not with life itself. Our trouble is that we mix life with some particular situation or circumstance instead of realizing that life is always more than anyone, anything, or combination of pressing problems. Here is one secret of great living.

All of us at some time find ourselves in a situation that seems to defeat everything we hold dear. In such a circumstance we should remember that situations change, life is not static and we should not associate all of life with the pressing problem that is before us. If there is anything we can do to change our mood we should give our whole heart to it; but beyond that, we should practice the art of detachment, realizing that we are always more than any pressing problem.

BENEFITS ARE SOCIAL

If any person has grown a bit impatient because he believes I am preaching about personal religion while all of the while the world needs saving and problems need righting and so little seems to come of our dreams, let him remember that our world today is not suffering from a lack of social ideas. The world is suffering from a lack of young men and women who can practice the art of detachment so they will not care what others may say about them, who are committed to some dream tremendous in spite of obstacles, who will be the Jacob Riis, the Jane Addams, the Wilburforce, the Gandhi, who will have that soul-force and be able to help make the dreams come true.

Last July, if not the greatest at least the best-known Christian visited this country to speak to the one hundred year celebration for Goethe, the German scholar. When Albert Schweitzer arrived in New York the reporters thronged around him to ask him questions. They asked him in regard to the state of the world and he said, "A man from the wilderness does not know." They asked him about the hopes for peace, and again he replied that he did not know. They asked him about the future, and he said, "A man from the wilderness does not have the answer to such questions." But those who know the life of Albert Schweitzer know in the wilderness he has been bringing the healing touch of the medical profession, and the organ music of Bach. One can imagine a certain healed native saying, "I know that Jesus must have lived, for I have seen his spirit alive in Albert Schweitzer."

LIVING IN TWO WORLDS

The art of detachment is not escapism. It is finding in Christianity that which enables one to be strong—the belief that neither peril, persecution, things beneath nor above the earth, nor any other creature shall ever be able to separate us from the love of Christ, as Paul would say, not even death. He was certain that death would find an eager young spirit leaving an old, outworn body to find a new world in which to dream through the love of Christ.

How this is exemplified in the eleventh chapter of Hebrews. As we read the roll-call of the saints: "those of whom the world was not worthy," we find their secret of endurance was through the art of detachment.

Ah, yes, they desired a better country, that is, an heavenly: "wherefor God is not ashamed to be called their God: for He hath prepared for them a city."

This last week, and for some weeks, I have tried to minister to a man of our church who has about finished the course of his earthly life. He has been discouraged because even though he has had a lifetime of usefulness, these last few months he has not been able to work or look after himself, and somehow he has felt tremendously depressed that others have had to look after him. At such a time the great words of comfort are not, "Buck up and be a good soldier!" Praying the Lord's Prayer, we came to that close, "for Thine is the kingdom, and the power, and the glory forever . . ." Yes, forever, and as a sense of peace and strength came again into that sufferer's face, one realized that he, too, had sensed the meaning of that prayer, "the kingdom and the glory forever."

The children of the spirit never have been earthbound. They have always had the power of detachment so that they have lived in two worlds, the world of the spirit and the world of trouble, never turning away from the one to the other, but trying to bring the spirit more and more into the world of trouble until that, too, may sing and glow with the spirit of the Divine.

A Pastoral Prayer

By HERBERT W. HAHN

ETERNAL GOD who art the hope of the ends of the earth, who settest the solitary in families, and the families in tribes and nations; we thank Thee for our nation which, though it includes many races, classes and peoples, is indivisible and is blessed with the holy light of freedom. Thou hast not only fashioned it in love, and given it a sublime purpose, but hast ennobled it with the hopes of the world, and enriched it with treasures untold.

We thank Thee for its founding fathers and for their efforts to secure the inalienable rights of life, liberty and the pursuit of happiness for all who share the responsibilities as well as the privileges of true citizenship. Enable us, we beseech Thee, to be true to the principles for which it stands. Renew our faith in Thee as the Father of all mankind, and increase our devotion to the ideals of human brotherhood. Remind us of the unfailing truth that righteousness exalteth a nation and that sin is a reproach to any people. Grant unto us the wisdom and grace to seek first the kingdom of love and righteousness that we may be enriched with a great spiritual heritage, ennobled with the priceless values of Christian character and enlightened with a clearer vision of goodness.

Hasten the day, Our Father, when sin's fierce wars shall cease, when man's inhumanity to man shall end, when justice, peace and goodwill shall prevail and all men shall work together for the common good, that Thy kingdom may truly come and Thy will be done on earth as it is in heaven. Amen.

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T-V Religion

By ROBERT BURDETTE ROSE

QUIETLY, but certainly, a revolution is taking place in America today. This revolution is not political, not having to do with the sudden departure from public office of one political party for another; neither is it economic, although its ramifications will inevitably affect certain industries. The revolution of which I speak is taking place in the American home. The home is becoming once again the mainspring and the arena of family life. All this is due to an intriguing contrivance situated in one corner of the living room and toward which all the family is drawn as soon as they enter the house. Dinner becomes a necessary evil which is to be hurriedly dispatched or leisurely enjoyed with a plate upon one's knees in the living room. Indeed, housewives candidly admit that they must avoid that room in the morning if they have any hopes of achieving any semblance of a work-day about the house, else dishes remain in the sink, beds go unmade, the house remains uncleaned.

All of this because of a piece of mechanism which is now loudly hailed, and not without reason, as the greatest invention of the mid-20th century. For many Americans television has arrived and is here to stay. For most of us it is still only a word. Fortune Magazine reports that by the end of this year three million sets will be available with a potential audience of over twelve million people.

I say that television is quietly affecting a revolution, a change in the activities of the home. Families are becoming knit together again. The whole family is finding a source of enjoyment and pleasure, and it's right there in the home. The family members, some of them strangers before, are getting to know each other through this constant fellowship. The youngsters are bringing their "dates" home for an evening; the neighbors are becoming much more friendly and solicitous.

The night clubs and the road-houses are already feeling the effects, and so will the motion picture industry. People are reasoning that they might just as well stay at home and see a second-rate movie on television, although it isn't new, as to pay to see one that may be newer but seldom better.

With television a whole new world becomes yours. You see the kitchen experts actually preparing those tasty dishes you've heard given out on the radio; you see the personalities you've read about; you see the newsreels as soon as they are processed, sometimes days and weeks before they reach the local theatres; you witness current events and watch sporting events while they're actually taking place. Last winter when the historic First Baptist Church of Philadelphia burned, many of its members learned of the fire because the local television stations frequently showed the progress of that six-hour blaze. One afternoon I shall never forget was one soon after that when I sat for six or seven hours and watched via television the presidential inauguration ceremonies and parade—a feat I never could have accomplished from such vantage points had I actually been in Washington that day, and which was achieved with a maximum of comfort, in a warm home, in an overstuffed chair while the President and Vice-President shivered in the cold and drank black coffee!

All of which seems a lengthy introduction to what I wish to say. Home life is changing; people are staying home and viewing television, but how will all this affect religion?

TELEVISION AND THE CHURCH

Many churches are installing sets in their recreation rooms, to bring the youngsters to church surroundings rather than make it necessary for them to enter taverns when they want to see television. Religious services will be televised more and more. I noticed several weeks ago while in the east that the Catholics were having a Mass televised each Sunday morning. I understand that the official stand of this church is that viewing the Mass over television does not constitute a parity with being present in the Cathedral. Which brings me to the question I put to you today:

What will become of our churches as television grows? Will everyone stay at home? Will the minister speak to a camera instead of a congregation? If the trend is that people stay at home, will we all be staying home from church and watching?

I don't think there is any necessity of my laboring long to convince you as to how grave would be the situation for the Christian church if everyone started staying at home. Think what would happen to a great church like the Temple if suddenly that happened. We can see the tremendous ravage which vacation-time can make upon a congregation of this size. Think of it on a year-round basis with many of yourselves included also! Could the Church survive? If people didn't loyally come to services, where would we find the 250-odd persons each year who fill the various offices and functions within such a structure as ours? But if people didn't come, we wouldn't need all those workers, would we? How could the Christian church survive? Or is the answer that the world in such a time can get along without the influence of religion? The church cannot ignore television; it is here and here to stay. Neither should the church overlook the powerful influences an intelligent religious approach could make. But what will come to pass?

The answer, I think, is that people will not long stay at home to watch a service rather than come to church. In the first place, the visual approach for such a program would not be appealing. During the sermon, particularly, and for most of the worship service, the picture viewed of necessity would be the close-up of the minister. In church when you tire of looking at the speaker, you can look somewhere else, but you can't with television! Researchers have found that speeches of any kind on this new medium have very little appeal. To overcome this, the camera usually spends most of the time traveling unsuspected through the audience. But if they did such a thing in church, they would probably catch someone napping, someone trying to be inconspicuous while looking at his watch, or someone doodling with a pencil. This may give a humorous flavor to some programs, but would never create a worshipful attitude. Television religion would be wonderful for shut-ins or for the sick, but I'm sure you'd rather come to church than stay at home and watch!

You'd rather come to church because here there is an atmosphere of fellowship and friendliness which surpasses all others in genuine concern. We like to talk and to greet one another. But you can't do that near a television set! Quiet must be maintained at all times. You invite frowns of disapproval or down-right social ostracism if you attempt to converse during a program. And here is one of television's evils—the destroying of the conversational art.

So you'd come to church where it's natural to talk and be friendly. The church has always sought to stimulate kindly affections among its peoples, and herein has it been most successful in drawing people together and holding them in bonds of love and esteem. Call on the unfortunate "shut-ins" of many years and then discover what it is that they miss most about the "old church." They may miss the sermons and the services, but that above all else which they have lost is the contact with old friends. The church provides a meeting-ground for those who love the Lord, and we glory—or we should—in the privilege of fraternizing with others of like mind.

SOME ARE SPECTATORS

Another interesting fact which researchers have discovered is that although television affords millions the opportunity to witness sports events, the individual sporting event has not suffered from a slump in ticket-sales. This is not because baseball, for instance, does not properly televise. Experts conclude that even though the game is the same, people just can't "let themselves go" in their own homes. Trying to shout instructions to the players or to hurl insults at the umpire over a television set just isn't fun! There's more to sports than just watching the game progress. True sports fans subconsciously put themselves in the place of their favorites, and they find that television cannot give them this experience.

All of which leads me to the conviction that religion, also, will not greatly suffer with the advent of television since effective religion, and particularly a vital and a

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vibrant Christianity, really grows only in the hearts of those who participate rather than witness or watch. There are always the two types of people who are present at all religious happenings, be they the morning congregation of the Baptist Temple or the pitiful gathering outside Jerusalem's gates on a morning long ago. There are two types, I say, the SPECTATOR and the PARTICIPANT: The Spectator who watches, who takes everything in, but who only watches, remaining detached, separate, apart; and the Participator who watches, but who personally enters into the spirit of the moment by identifying himself with the scene and the action that he is witnessing.

During that day on Golgotha, there were those who watched the Savior of men hanging on the tree, who underwent tortures and agonies within themselves akin to what he suffered, even as some today, these 1900 years after, find as they identify themselves with his spirit that on reviewing Calvary's shame the palms of their hands ache with a sympathy for those dear hands which were pierced by the spikes. These participated in his passion. But there were others who watched and saw that a man was dying, and who said, "What is it to me?" Perhaps it was just the more profane who cried, "Come down from the cross and we will believe!" But others watched and then went home and ate a good dinner. They had merely observed an incident. Our text reports that "the people stood beholding." (Luke 3:35.) These were the spectators at his passion.

There are those who sit in our pews who closely observe what goes on, who hear every word which is said, yet who never truly enter into the worship, who never really let their spirits soar to commune with the Almighty. They are the people who stand beholding. But there are others who give of themselves to such an extent that they are not just observers or spectators but who in a very real sense participate in the worship of God.

How do you gauge whether a Sunday's service has been successful for you? Is it based on whether the preacher's words have met with your approval?

The sermon in the protestant service is important, but worship consists of infinitely more than a mere sanction of your pastor's words or of viewing an order of service take place. Worship is the entering into the stream of God-consciousness where are blended all the aspirations of countless ages.

If religion for you is the adventure of adding substantially to your experience as a participant with other consecrated souls in your search for God, then you need not worry, nor need the church, about this apparent threat to its existence. For by virtue of your attitude, in his providential wisdom, will he turn this threat into a blessing!

Religion in American Life

THIS MONTH we are replacing "Unpublished Sermons," which usually appear on this page, with three sermon outlines contributed to assist churches in the observance of a special nation-wide, inter-faith effort to bring to the attention of all Americans the importance of religious institutions in their lives and the life of the nation. The effort is being sponsored by The Church World Service.

HOW FAITH BRINGS PEACE OF MIND

By S. M. SHOEMAKER

IF YOU have ever been much with a deeply believing person, you know that in a crisis, or over the long haul of daily existence, he has sources of strength to draw upon that are not open to those who do not believe. But how does this happen? Not, as is so commonly thought, by causing people to evade and escape from unpleasant realities. Whatever does this is not faith but dope, dope for the mind and spirit. We do not want that.

Faith does three things:

(1) *It rests on the power and goodness of God.* At Rockefeller Center, in New York, there is a figure of Atlas holding the world on his shoulders: a typical representation of modern man, carrying the weight of things in his own strength, and looking heavily burdened by it. Directly across the street, down behind the high altar of St. Patrick's Cathedral, there is a figure of Christ, as a little child, holding the world in his left hand. There is the contrast between humanism and faith.

(2) *Faith reminds us that there are always two factors in a situation: what happens, and how we take what happens.* What happens is often beyond our control, how we take what happens is almost never beyond our control. Faith makes people victorious in the midst of overwhelming difficulties and sufferings. A smiling woman came in to see me the other day. She has nursed her husband through a long illness that tragically altered his career. Also she has faced a grave illness in herself recently. Where did the smile come from? She deeply believes in God, and God helps her to meet her situation with peace and victory. Nothing but faith does that!

(3) *Faith causes us not simply to take sides, but to take active responsibility in the ageless warfare between good and evil.* Faith brings us face to face with God in Christ. But there we also see ourselves—our pride, our selfishness, our fears. Faith drives a wedge down deep into us, dividing the good from the evil, and requiring us to break with evil and seek God's will. Faith is not

like a narcotic; it is more like an operation: it may bring us more pain for a time so as to relieve us of greater pain later on. No one can have true peace of mind who sits on the sidelines in days like these. True peace of mind consists of knowing that you have tried your best to do the will of God, and asked his forgiveness for your failures.

HEIRS AND INVESTORS

By RALPH W. SOCKMAN

"Heirs of God and joint-heirs with Christ."
Romans 8:17

THERE is no truer test of personal character than the attitude one takes toward his inheritance. To a person of high sensibility, that which is bequested to him becomes a sacred trust. It is a matter of honor to keep faith with the dead who no longer are present to reward or to restrain.

Many, however, will feel honor-bound to hold inviolate their personal inheritance, and yet not have such sensitive regard for public bequests. Search your heart with the question, How much am I concerned to preserve the social and spiritual heritage of my church and my nation?

I. "Heirs of God"

The thoughtless person takes his inherited blessings for granted, as a tramp picks up a coin without asking who dropped it.

The thoughtful person realizes how much of his life is an inheritance, and feels that he owes more than he can ever repay.

The Christian traces all his blessings back to their source in God.

a. Our general Christian heritage.

Paul saw the hand of God in the history of his own Jewish people, in the leading of Moses, in the revelation to the prophets.

Then "in the fulness of time, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons."

The Hebrew-Christian tradition is that of a people who felt themselves heirs of God, a people chosen for a divine purpose.

b. Our American Christian heritage.

We do not think of God the Father of all men as playing favorites with any nation. "God is no respecter of persons." But the founders of America were respecters of God.

The Pilgrim Fathers, The Quakers in Pennsylvania, the Dutch Reformed in New York, The Huguenots in the Carolinas, The Roman Catholics in Maryland.

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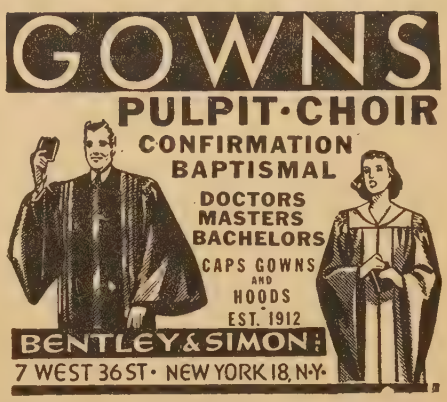

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Under the recognized sovereignty of God, our Founding Fathers established a Christian democracy. While far from perfect, America has advanced toward: freedom of worship, freedom of speech and press, free public education, respect for the individual, dignity of labor.

Through the spiritual inheritance of our laws and institutions, and through the material resources divinely bestowed on our rich land, America has become the strongest nation of the world. Hers is the responsibility of strength. Longfellow's apostrophe to our Ship of State is truer today than ever:

"Humanity with all its fears
With all its hopes of future years
Is hanging breathless on thy fate."

II. "Joint heirs with Christ"

To those who first heard these words, their meaning was clear. They had received an inheritance from God; they were now called upon to join with the risen and living Christ in carrying on God's enterprise. Being heirs, they were also to be investors. They were to be partners with Christ, sharing in his labors, his sufferings, his rewards.

a. Inheritance calls for investment.

A father does not make a son secure by merely creating for him a trust fund. Unless the inheritance is a stimulus which inspires the son to bestir himself, it fails of its purpose.

"The Lord helps those who help themselves." This does not merely mean that divine aid is given only to those who show by their own efforts that they deserve it. It means that God can really help only those who cooperate with him. The teacher cannot impart knowledge to a pupil who will not try to learn.

We must be "workers together with God," even as Jesus said, "The father worketh hitherto and I work."

b. The risk of the original investors with Christ.

Jesus' joint stock company offered little visible earthly advantage. The leader was a penniless carpenter. The fishermen left their nets to take up a cross. Their dividends were a share in the fellowship of Christ's sufferings.

Yet those "forgotten men" among the Galilean crowds have become the best remembered in history. Think of the spires and cathedrals named for Peter and John and James. Truly, having shared in Christ's suffering, they have risen with him in the world's affection. And the earthly recognition is but a shadow of the heavenly.

c. The prospects for present investment.

The joint stock company of Jesus has grown into the world's vastest enterprise. It has outlived the Caesars and outrun every government. Panics have swept the world, businesses have gone bankrupt, currencies have been devalued; but the church of Christ goes on, establishing philanthropies, belting the globe with its missions, providing a conscience for states. Now awaking with an ecumenical spirit, it seems at the dawn of undreamed power.

If we would invest in this going concern with the spirit shown by the early disciples in the struggling Christian enterprise, it would mean—well, we do not know just what it would mean. That is the point. Our Christian profession would become an adventure. We would discover Christ anew for ourselves.

Investment is now imperative. As heirs of God we must now show ourselves investors with Christ. We have a date with destiny. Godless materialism in the form of communism and secularism now threaten the foundations of freedom. But more than this, an impoverished and frightened world is waiting for "the unsearchable riches of Christ."

LET US be bold. You have to be bold in order to say, "Thy Kingdom come on earth." Only a Christian nation, a nation of men and women "born from within," can achieve social rebirth. No change imposed from without, by totalitarian methods, can produce more than temporary travesty of our ideals. But unless rebirth coming from within reach out to social control as well as personal conduct, civilization is doomed.

VIDA D. SCUDDER.

NOTHING can bring peace but yourself. Nothing can bring you peace but the triumph of principles.

R. W. EMERSON.

AN ATHEIST is one who has no invisible means of support.

JOHN BUCHAN.

IF THE STARS should appear one night in a thousand years, how men would believe and adore!

R. W. EMERSON.

THE CURSE of religion is the habit of translating into the future tense what Christ offers us now.

DORA GREENWELL.

"There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "Thy will be done."—C. S. Lewis.

"Those that hate goodness are sometimes nearer than those that know nothing at all about it and think they have it already."—C. S. Lewis.

"No soul that seriously and constantly desires joy will ever miss it."—C. S. Lewis.

The Prophetic Ministry

By HERBERT A. KECK

CHRISTIANITY is a prophetic religion and its propagation calls for a prophetic ministry. We call the Christian Faith prophetic because it was conceived in the womb of Judaism. The forward-looking, the prophetic idea underlies the entire Hebrew bible. Prophecy is the primary matter and in the past when the prophetic movement lost its fire it congealed into legalism. When Jesus came he linked his ministry to the work of the great eighth century prophets. The cardinal idea of the prophets was the theocracy or the reign of God, and the master theme of Jesus' ministry was *the kingdom of God* or, as he sometimes phrased it, *the kingdom of heaven.*

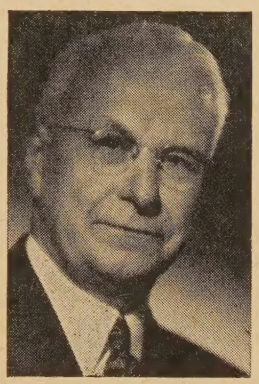
As Christian ministers we take the cue from the master-preacher, the supreme Prophet of Nazareth. Great as were the old Hebrew prophets, they do not represent the ideal. The ideal is Jesus Christ for, "Never man spake like this man." Admittedly there is a priestly element, a pedagogical element and an administrative element in our work. But the main strand is the prophetic and that should give tone and direction to the whole. It is significant that in the apostolic church the highest gift of the Spirit was assigned to the prophet. St. Paul thought little of the gift of tongues compared to the gift of prophecy.

We propose to accentuate the prophetic type of ministry, for today there is a widespread undervaluation of the prophetic office. Organizations, executive power, business ability are too commonly substitutes for the noble supremacy of the preacher's soul through his sermon. Jesus' ministry was essentially prophetic. He believed in the office of speech. It is a sad day for any society when its members say "We see not our tokens; there is not one prophet more." The first apostles were neither priests nor bishops. They were preachers, missionaries, heralds of the cross, agents of the Gospel.

We are minded to stress the prophetic type of ministry because it is an imperative need at the present hour. The people are confused and bewildered. The very stones would cry out against us if in these days we failed to point out God's way in human affairs. Some one has pertinently remarked: "What the American pulpit needs today is less promoter and more prophet, less Henry Fords and more Isaiahs, less volume and more vision, less standardization and more spirituality, less of the fear of men and more of the fear of God."

I

The foremost quality of a prophetic ministry is *first-hand experience of God.* The Old Testament term for the prophet is "a man of God." He knows God experientially and so is qualified to interpret his mind and will unto the people. Like Amos he may lack many cultural graces but he speaks "pure flame."



HERBERT A. KECK

The prophet is not just a man with a message but a man with a message which he has validated in experience. Thus it is that he speaks with urgency and compelling power. The preacher's business is not simply to "get truth off" but to "get truth home." Truth registers with our hearers when our message is "the out-rush of the soul in speech."

It ought not be necessary to remark that experience is no substitute for brain-sweat. An indolent man has no place in the Christian pulpit. The prophet, in Carlyle's phrase, must "toil terribly." Our old professor of homiletics was wont to say, "The greatest fault in delivery is not having anything to deliver."

II

The second quality of a prophetic ministry is *courage.* We mean particularly moral courage though at times physical courage also is a requisite. Whatever may be said against the Hebrew prophets, the charge of *cowardice* cannot be laid at their door. When they had a "word from Jehovah" they delivered it fearlessly whatever the personal costs might be. Elijah had to flee for his life to Mount Horeb. Amos delivered his message in spite of the king's command to leave the country. Jeremiah was placed in stocks. It was in true prophetic spirit when John Knox told Queen Mary that he was speaking "as one who had no option but to speak the things that God had given him to speak and to fear no flesh on the face of the earth." Prophecy has properly been called an "extra hazardous undertaking." It has become proverbial that "One generation stones the prophets and another builds monuments to them." The prophet's business is to proclaim the moral law and to prick the consciences of his hearers. To be a prophet, therefore, is quite different from being a chaplain. Chaplains are linked to institutions like armies, asylums and social orders. Their business is to make the inmates as comfortable as they can, and are apt to worship "the God of things as they are." But the work of the prophet is to give people a vision of better

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things, to jostle them out of their smug complacency.

It was the oft-repeated remark of President Charles W. Eliot that the first requisite of a college president is capacity to inflict pain. That remark has application to preaching. But capacity to inflict pain does not enhance a man's popularity. People do not thank the seers who correct the obliquity of their moral vision. Dr. Robert Dale said to his congregation after years of commanding success as a preacher, "I have never feared you and I have never flattered you." He understood that one must never be mastered even by an admiring multitude. It takes a strong man to serve the crowded hosts without becoming their slave. At this point we need to beware of an itch for cheap popularity. The people did not always hear Jesus gladly. In the end they crucified him. Nobody can estimate the harm discretion does to the world. Sometimes we preachers plume ourselves that we use balanced sentences and avoid inopportune revelations. If we but knew it, that is precisely what makes us dull. Sometimes our auditors are saying sub-consciously, "For goodness' sake why don't you say something." In an epoch-making book on homiletics Dr. Halford Luccock reminds us that Jesus was not crucified for saying, "Consider the lilies of the field how they grow," but rather for saying, "Consider the thieves in the temple how they steal."

At the meeting of the American Sociological Society in 1932 Professor E. A. Ross of Wisconsin University was addressing his fellow sociologists, and he said: "There may come a time in the career of every sociologist when it is his solemn duty to raise hell." We can paraphrase that for preachers. We have in mind what Dr. Charles H. Parkhurst did for the cleansing of the Augean stables of New York politics; we are thinking of what Bishop Francis J. McConnell did relative to the twelve-hour-day in the United States Steel Corporation. But when you do "raise hell" beware of any joints in your armour; beware of any evil chapters in your personal history. The black forces of evil will try to "get you," to "smear you." Many a prophet has been gibbeted in the public press. He has been "downed with faint praise" or stigmatized as a "pink." Everybody believes in brotherhood in principle; it is when we begin to apply it to concrete situations that we get the backfire. Too often we are *flutes* when we ought to be *trumpets*. If the church cannot produce prophets to warn and lead the people, then she will produce priests to read her own burial service.

We ought never to be personal in the pulpit. That is to turn the pulpit into a "coward's casette." We put no premium on brusqueness. Indeed kindness and sympathy, even in firmness, are advisable. We should proclaim the truth, even unpalatable truth, in love. The preacher should not go out of his way to court martyrdom. We have known men to be unhorsed, not because they were prophetic but because they were grossly indiscreet. Dr. Lyman Abbott used to say he always asked for courage as to what he ought to say and for caution as to how he ought to say it. That is not a bad combination—courage and caution. We must be wise in our pedagogies. We should be like surgeons who "*hurt* only that they may *heal*."

III

The third quality of a prophetic ministry is proclamation of "the Gospel of the Kingdom." The prophets were not individualists in religion. The theocracy was the burden of their message. They were out for a righteous social order. They denounced injustice and oppression and championed the cause of the disinherited. And, the Kingdom—a divine society on earth—was the ground theme of Christ's ministry. The *goal* of Jesus was social but his *method* was individual. It takes regenerate men to establish and maintain a regenerate social order.

The prophets were great social statesmen. Philanthropy is not enough. It must be supplemented by social politics. They are not in the prophetic succession who would "leave the poor old stranded wreck and pull for the shore." In the noble phrase of Canon Freemantle, "The world is the subject of redemption." We must stand by the wreck and do our best under God to redeem it.

The social consciousness that is abroad today is here in the providence of God. The world grows more complex and inter-dependent with every passing day. Never was it quite so clear as at this hour that if we would be saved we must be saved together. If the social Gospel has run into a "dead end" it is only because it lacks a sound religious basis. Christianity is more than a mere social manifesto. It is a religion and religion has to do primarily with relationship to that supreme objective power whom we call God.

It is pitiful in a day like this to have so-called prophets prating about the "simple gospel." In one sense the gospel is simple but in another sense it is as complex as life itself. That great prophet, Walter Rauschenbusch, was right: "Salvation is the voluntary socializing of the soul." The trouble nowadays is that in this complex world we do not recognize the devil when we meet him. In this machine age men "sin by syndicate." In pre-machine days the typical sinner was Dick Turpin, the highway man of legend. But this is the machine age and the modern Dick Turpin is as gentle as a cooing dove. He may be a member of your official board. He thinks he is a good man and no doubt he does possess many domestic virtues. But all the while he may be laying an unjust tax on every kitchen in the land. It may be through a monopoly on natural resources. We need to get our innocent eyes open and see him for the sinner that he is against the social good.

It must be remembered, the prophet's forte is motives and principle, rather than methods and techniques. Even good men differ on methodology. There are no social blue-prints in the New Testament. Technique must be hammered out on the anvil of experience by the method of trial and error.

To be a prophet of the Highest is the grandest vocation under the stars. Presidents and prime ministers have nothing on God's spokesmen. If we could get the ear of the laity today we would say: "Do not harass the prophets but hearten them! Relieve them from 'serving tables' that they may give themselves to 'prayer and the ministry of the word!' Give them time to brood, for prophets must brood before they blaze! The sacrament of the Word is the supreme sacrament of the Christian church!"

Jesus and Barabbas

IN 1945 it was my privilege to visit the Holy Land. One of the numerous places of historic interest which I visited was the prison in which Jesus is said to have been kept the night before the crucifixion. That prison is the basement of an ancient structure whose walls are lined with heavy stone slabs which serve as seats. Chiseled near the front of each seat are two large holes, stock-like, through which a man slipped his feet up to his knees. Behind each prisoner's seat on the wall two large loops are chiseled into the rock. Ropes were slipped through these holes to tie the prisoner's wrists up and back of him to the wall. The guide gingerly walked to one corner and said, pointing to a seat, "That's where Jesus was kept prisoner the night before he was crucified." Then, pointing to a seat opposite, about twelve feet across the room, he said, "That's where Barabbas was kept that same night." The right loop chiseled into the wall over the seat of Barabbas is broken. According to tradition, the herculean Barabbas yanked his right wrist loose during the night. Granting the verity of this tradition, Jesus and Barabbas faced each other in that prison the entire night. Would that we had a record of the conversation exchanged between them.—*Philip J. Allen; Profesor of Sociology, Mary Washington College of the University of Virginia; Fredericksburg, Va.*

Preaching Plots

For Juniors

Luck or Love

INVITE two boys to come forward and stand on opposite sides of the platform. Explain that one of the boys is standing on the *lucky* side and that because he is standing on the *lucky* side you will give him an abundance of wealth, a nice community to live in, a comfortable home, a modern school, plenty of good nurses and doctors, good food and practically anything else he wants. But the other boy who is standing on the "unlucky" side you will give nothing.

After the lucky side has been chosen (by any chance procedure) congratulate the lucky boy heartily and push the other boy roughly toward his seat. Ask the audience if that is fair. They will shout a loud NO. Ask the lucky boy what he should do. He will readily suggest that he divide with his friend. Then have the audience use their imagination in letting the unlucky boy represent any foreign people and the lucky boy the American people. Let the platform represent the Atlantic or the Pacific ocean.

We just happened to be born on the lucky side. Is it fair? What should we do?

Our Need for Fellowship

INVITE a bashful boy to come forward and then ask him to sing a song. He will refuse. Then ask several more boys to come to the platform. The first boy will consent to sing with the group. Let this illustrate how we need friendly fellowship to increase our courage. This is one reason we have the church.

Reverence

HOLD a small American flag in front of the audience. Tell them you found it in a box and since you don't know what it is good for, just an old stick with a rag stuck on one end, you might as well destroy it! Their reaction will give you an opportunity to bring out the value of symbolism (in matters of romantic love, school, politics, and *religion.*)

Do children think more of the flag than they do of the altar or the cross!

The Sugar Kid

ASK for someone to come to the platform to read a passage from the Bible. Don't urge them and if they are normal youngsters they will not readily respond. Then bring out a box of candy and explain that you will give this box of candy to the one who volunteers. Most of them will volunteer. Tell the story of a small boy who wouldn't do anything for his mother or brothers unless they gave him candy. They called him the Sugar Kid.

Unfortunately most of us need the promise of sweet reward before we offer service. Most of us are Sugar Kids.

How to Keep the World Clean

ASK two boys to come forward and pick up a few small bits of paper on the platform. As they pick them up, drop more paper. Continue to drop bits of paper as you walk about and as the boys try to clean the floor after you until the boys catch on and refuse to pick up any more paper. Ask the audience how the boys can keep the platform clean. The answer will be the sermon. Policemen and jails are valuable but the best way to keep the world clean is to stop the *source* of "dirt."

Remember the Reaping

HAVE two youngsters come forward and tear several sheets of newspaper into small pieces. Then ask them if it wouldn't be fun to scatter the pieces up and down the aisle. Of course, they will think so, and with your permission will quickly proceed to clutter up the aisle. Time them with your watch. After they have done their worst, ask them to please pick up the paper. With audible sighs they will begin the tedious task. Time them again. When they have finished the job, tell them that it took them so many minutes longer to clean up the scattered pieces of paper than it did to scatter them, and remind them that it was also more difficult.

We may do one wrong act quickly and easily, but it may take years to make it right.

God's Tenth

CHRISTIANS have discovered with the help of the Bible that religion flourishes best when people support it with at least one-tenth of all they earn. "The tenth shall be holy unto the Lord," says the law in Leviticus. Is the tenth too much? From a basket count out nine oranges and put them in a pile. Put one orange apart. Then take from the basket nine apples, putting one apple with the orange. Continue until the basket of supplies is empty. Do the same with ten silver dollars. It will be evident that the Lord does not receive very much. He works miracles with less.

Puzzle-Sense

SHOW the audience a link or nail puzzle. Tell them that you think something is wrong with it. You have worked and struggled with it many times but with no success. Show them in a desperate, struggling, clumsy fashion how you have tried to work it. They will be quick to advise that you are working at it too hard, that you can't force it. Take their advice and proceed in a quieter fashion. You work the puzzle easily. Then your face lightens as you get an idea.

Maybe life is like that. Not desperate struggle but quiet skill solves the puzzles of life.

Is Size Significant?

ASK three or four children to come forward. Explain that you can tell which one will make the most valuable citizen. Then take a tape measure and proceed to measure the size of each. The largest child is your choice. Apply the same test to a collection of articles such as a block of wood, a bit of coal, a rock, and a precious stone, declaring the largest to be the most valuable.

Is size significant? Elephants are bigger than babies, but who would trade his baby brother or sister for a thousand elephants? Mountains and stars are larger than men, but do you not think God would sooner have one man than many mountains or stars? Don't ask HOW BIG, rather HOW WONDERFUL!

Wasted Time

INVITE each of several children to take a sheet of paper from you and follow your directions very carefully. Fold your sheet first one way and then another, tearing a corner here and a corner there. After five minutes of painstaking effort to make something, say to the group, "That's fine, now take your paper and . . . just throw it away!" Realizing that you really were not making anything they will express great disappointment.

Ask them how they feel. What they say will be a suitable illustration of the way we always feel after we have wasted our time doing meaningless and useless things.

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